THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

WHAT TO DO

in using

THE CHRISTIAN QUEST MATERIALS

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An Introductory Pamphlet

PRICE TEN CENTS

THE CHRISTIAN QUEST MATERIALS

All are uniform in size with this pamphlet.

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What to Do in Using the Christian Quest Materials (An Introductory Pamphlet) ..... 10 cents
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3. How to Study Individual Growth ..... 10 cents
4. How a Leader Uses Organization ..... 10 cents
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All of above basic and resource materials for leaders, in print June, 1928.

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3. A Book of Adventure for Older Boys (Senior).
4. A Book of Adventure for Older Girls (Senior).
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Above materials for youth, in print October, 1928. Full information and prices from the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

Loose Leaf Binder, for which all these materials are punched ..... 60 cents

"My Chart of Individual Growth" (for pupil's charting) ..... 20 cents dozen

"My Task" (Leader's Record Card) ..... 15 cents dozen

By using the binder each leader accumulates his or her own leadership manual.

Other materials, looking towards a complete, unified curriculum are being prepared and will be available serially year by year.

Above prices are postpaid. Please send cash with orders.

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THE CHRISTIAN QUEST
Youth and Jesus' Way of Life

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Basic Materials for Leaders
Introductory Pamphlet

WHAT TO DO
in using
THE CHRISTIAN QUEST MATERIALS

Prepared by

THE COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

Approved for experimental use, February, 1928, by
the International Council of Religious Education

THE INTERNATIONAL COUNCIL OF
RELIGIOUS EDUCATION
5 South Wabash Avenue, Chicago, Illinois

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TO THE LEADER OF YOUTH

This pamphlet is in your hands because you are a leader of youth or for some reason are interested in that magic period of adolescence between twelve and twenty-three years of age. Therefore, we, the committee, would like to make certain facts clear to you before you go on to explore the pamphlet itself.

First, the subject of this pamphlet, "What to Do in Using the Christian Quest Materials," deals with an important part of a complete youth program and curriculum; it is, therefore, **one in a series.** The complete list of those available at present is printed on the inside front cover. We recommend that you secure the basic pamphlets and such of the resource pamphlets as will best fit your needs. The cover binder holds your materials in one place and will also contain your graded lesson quarterlies or other helps of a similar size; when one binder is filled with these working tools of the craft of youth leadership, many leaders procure another binder and thus create volume two of their leader's library. The youth materials are for your pupils themselves.

Second, these materials are to be used as **aids in building a church program with youth.** They suggest to the leader both an approach and a process for successful work with a group. In this approach and process the leader comes to recognize the elements that ought to enter into an abundant Christian life. The materials now prepared deal with those elements in such a program that are at present less adequately provided for elsewhere. They are intended to strengthen and supplement whatever lesson courses and other curriculum materials may now be in use in your church. The committee now has plans under way for developing, in co-operation with other committees at work in this field, a complete and unified curriculum into which these materials will in time merge.

Third, the name given to these program materials, *The Christian Quest,* with the sub-title "Youth and Jesus' Way of Life," was chosen by the committee only after consulting with youth itself. A vote was conducted by the committee among over three thousand one hundred young people be-

tween twelve and twenty-three years of age. These were from all denominations and from all sections of the United States and most of Canada, thus forming a cross section of church adolescent life. In the title chosen there have been combined the four ideas that had the readiest appeal to youth, namely, Quest, Christian, Youth, and Way. The committee is carrying forward further experimentation and study before recommending symbolic names for the three age-groups in the young people's division. The meaning of this name can be interpreted to youth in many ways and its appeal upon their lives is always deep and far-reaching. For example, worship programs built around the theme "The Christian Quest" are in the September, October, and November, 1928 numbers of the *International Journal of Religious Education,* 5 South Wabash Avenue, Chicago.

Fourth, these materials are not intended for use exclusively in any one form of organization, but **can be used in any organization** that you and other local leaders decide is best suited to your local conditions.

Fifth, two denominations, the Presbyterian Church, U. S. A. and the Methodist Episcopal Church, have issued slightly adapted editions of these materials for use in their churches. This has become desirable because of the desire of these churches to adapt these materials more closely to their own denominational types of organization than could be done in a pamphlet used by all communions. These changes are mainly in pamphlet number four on Organization. All the changes are in thorough harmony with the principles set forth in these materials. These two denominations have joined with the others in co-operatively creating and approving these materials in this present common edition. It is suggested that leaders of these churches secure their own denominational editions from their own headquarters.

Sixth, these materials are prepared by a committee representing thirty-nine denominations and a number of other agencies dealing with Christian programs for youth. So they represent a co-operative effort of **North American Protestantism**. The names of the committee members are given on the inside back cover of this pamphlet.

Yours in the Christian Quest,

THE COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH.

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CONTENTS OF THIS PAMPHLET

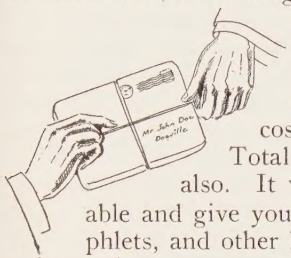
		Page
I.	Get a Set of the Materials	5
II.	Read the Materials	5
III.	Tell Others About the Materials	6
IV.	Chart the Members of the Group	7
V.	What About Your Group Program?	8
VI.	Have Each Member Decide His Own Activities	8
VII.	Fill Out the Card "My Task"	9
VIII.	Send in the Enrollment Blank	10
IX.	Work Your Plan, or "Carry On!"	10
	1. The Six Great Quests	10
	2. The Ceremonials	11
	3. Using the Worship Activities	11
	4. The Christian Quest Through Drama	11
	5. The Quest Running Through All of Life	11
	6. The Quest in Other Church Activities	12
X.	Send in the Report of Experience	13
	Appendix A—Introducing the Christian Quest to a Group	13
	Appendix B—How the Christian Quest was Used in a Summer Camp	17
	Appendix C—Use of Ceremonials in the Christian Quest	18
	Enrollment of Co-operating Christian Quest Group	21
	Report of Experience	23
	Further Training for Leaders of Youth	25
	National Denominational Offices	26
	State and Provincial Council Offices	26

What to Do in Using the Christian Quest Program Materials

Knowledge we ask not—knowledge thou hast lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent,
The deed, the deed.

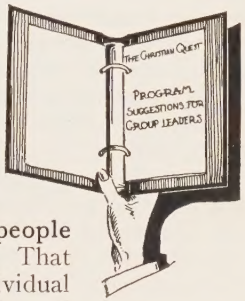
I. GET A SET OF THE MATERIALS

These can be secured from your denominational board, the state council of religious education or the International Council of Religious Education, 5 South Wabash Avenue, Chicago. The set of five basic pamphlets (including this introductory leaflet) costs 70c, and the binder cover 60c. Total $1.30. It is well to get the binder also. It will make your pamphlets more usable and give you a chance to add the resource pamphlets, and other helpful materials, as they are issued at intervals.



See page 16 for a chart showing the whole system of materials. Your mail man will hand you your copy whenever you say the word.

II. READ THE MATERIALS



Most people begin with pamphlet number 1 on "Qualities of an Effective Leader." Others like to start in with number 3 on "How to Study Individual Growth." It is the kernel of the whole process. It says that the place at which to begin with a group is not in books, or lessons, or courses, **but where the boys and girls or young people are now living in individual growth.** That is the idea! Where are they in individual development now? Pamphlet number 3 tells you how to find out. Then read number 1 and number 2, and then number 4 and number 5.

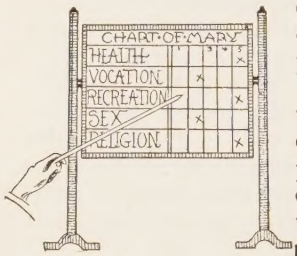
Give yourself a reasonable length of time to go through the materials carefully. A hasty glance, turning the leaves, and saying, "O, I have read that" will not be enough.

As someone has said, "What you can get everything out of at one reading is scarcely worth the time taken to read it at all!"

III. TELL OTHERS ABOUT THE MATERIALS

Some suggestions as to introducing the idea in a group or a department will now be given.

If the plan is to be used in the **whole department,** someone will need to explain the idea to all the teachers and officers. If **only one class or group** is to use the idea, the one who is going to start things, (in other words **you**), will need to explain the idea to the class officers.



One of the best groups through which to do this is the young people's council of the department. A young people's council is usually formed by electing one person from each class, usually the president, another young person, who is usually the secretary, and a teacher or adult adviser. When these all meet together they form a very workable group for the young people's council of the department. If such a council does not already exist in your department, you might find it wise to organize one, or if not, you might go ahead with a program of activities and let organization wait for a while. In the meantime somebody might call together, in an informal way, people, such as has just been suggested, for discussing the whole matter. The superintendent of the department, the superintendent of the school, and the pastor should share from the very beginning in any plans that are being made.

It would be a good plan, then, to hold some gathering of the whole department, under the right conditions, at which the whole plan can be effectively explained and impressively introduced. In a local church this might be done at a young people's banquet or supper at the close of which this idea might be presented.

If the department were starting this idea in the fall, it would be a good idea to have this introduction at some at-

tractive out-of-door place, to which the whole department would go, perhaps for a Saturday afternoon picnic, or for some similar event. If this Saturday afternoon picnic could be held at a place such as a summer cottage, or summer camp, it would then be possible for the leaders and the young people's council to spend perhaps a week-end there in a "retreat" at which time they would plan their work for the coming year. Groups of young people and their leaders from local churches, or on a community basis, are more and more using this plan for effective fellowship and for getting the year's work well started. Sometimes they all stay over night and have two days of planning together.

When you, or someone, gets before a larger group to introduce the idea—what then? Turn to Appendix A, page 13 for a plan called "Introducing the Christian Quest to a Group." This plan has been tried out under many conditions and works well.

Try it! It will work either with leaders of youth, or with youth itself.

Some people have a banquet or supper at which the whole idea is enthusiastically presented.

Others use a church service for getting the interest and support of the parents and others in the congregation.

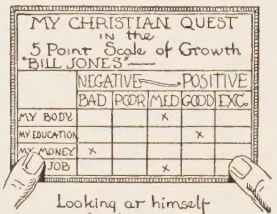
One man even presented the idea in the assembly of the town high school and the principal secured copies of the materials to study with his teachers!

See pamphlet number 2, page 8, "Help the Group to Determine Its Goal."

IV. CHART THE MEMBERS OF THE GROUP

Here is the core of the plan! Try it! See pamphlet number 3 on "How to Study Individual Growth."

There are three methods proposed for charting the growth of your members. Choose one of them. Use the second if possible, and take the third if you possibly can. It is the best. But use one of them, anyway!



Send for charts so that each member can have one. (20c per dozen.)

One leader said, "I never did such close-up, effective personal work in my life."

One parent reported, "No Sunday-school teacher ever got down to such close grips with the life of my daughter as Mrs. ——— when she began that charting idea."

V. WHAT ABOUT YOUR GROUP PROGRAM?

1. If three fourths of my twelve girls score in column 2 or 3 in "Use of Money" what should my group program do about it?

2. If 85 per cent of my 20 boys are below column 3 in "Relationships to God," at how many points in our group program can this need be met?

Read pamphlet number 2, p. 12 to 20, under the heading "Build the Group Program."

You will notice that you as leader will not plan this whole group program by yourself. The members of the group will share with you in deciding what elements should enter into the group program. **This is vital to your success.**

You will not be expected to do everything mentioned in these pages in the next twenty-four hours!

If nine out of twelve of your group score low in "Vocations," what about a course on Sunday morning in that subject? Two or three months would cover it. See pamphlet 5, p. 43 and 44 for help in vocational guidance.

If eight or ten are low in recreation, how about spending the next two months on that? See pamphlet 5, pp. 35 and 36 for help.

If most of your members are low in "Religious Activities," try a course on "Prayer," or "The Church," etc., to follow recreation and, perhaps, to lead up to Easter the following spring. See pamphlet number 5, pages 14 to 17 and 47 to 49 for suggestions.

Do you see how your **charting** helps your **group program?**

Also, do you notice how one of these pamphlets helps the other and builds into it?

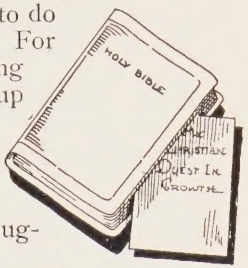
VI. HAVE EACH MEMBER DECIDE HIS OWN ACTIVITIES

Fill these out on the back of the Chart form. See those blank spaces? They are very significant. Have each mem-

ber make out a list of the things he intends to do as a result of his own charting. The charts cost 20 cents per dozen.

Pages 20 to 22 in pamphlet 2 tell about this.

As a result of the charting each boy or girl will be conscious of many things he or she wants to do that cannot be carried out in the group. For example, cleaning one's teeth or saying one's prayers at night cannot be a group activity!



When a boy or girl or youth asks, "What Can I Do?" turn to pamphlet 5 and look up the field of interest in the alphabetical list. There you will find suggestions galore! Use them.

You will find the best help of all for this feature in the booklets published for the members of your group themselves. They contain many suggestions of practical activities and an opportunity for each member to record his or her progress in all-round living. The names of these are:

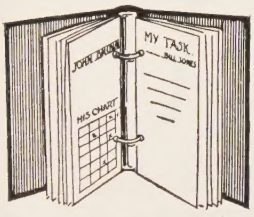
A Book of Discovery for Younger Boys (Intermediates).
A Book of Discovery for Younger Girls (Intermediates).
A Book of Adventure for Older Boys (Seniors).
A Book of Adventure for Older Girls (Seniors).
A Book of Achievement for Young People (18-23).

These will be in print October, 1928. Write to the address given on the title page for full information and prices.

VII. FILL OUT THE CARD "MY TASK"

What is this?

It is something you never tried before!

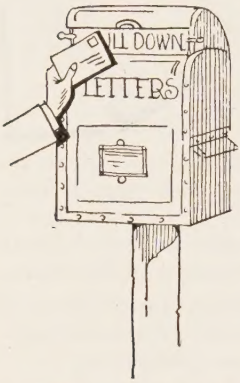


Use it well and it will transform your whole work. See pamphlet number 2, pages 22-25 to find out about it. Get one to use for each member. Price 15c per dozen.

Remember that **you keep these:** they are not given to your members. They are your private record of "case work," so to speak. Bind them in your cover binder along with your pamphlets. They are punched to fit. (Another reason, by the way, for getting that cover binder!)

Copy on the sheet the charting score of each boy or girl or young person. Use a **black** check mark (X). Six months or a year later evaluate your members again and use some other color available. Or if you have no other color, use black again, but a different mark such as a circle (O) or a square (□) or (∠).

VIII. SEND IN THE ENROLMENT BLANK



You will find an enrolment blank at the end of this pamphlet. Use it. Cut it out. Do not tear it, or you will lose the corresponding sheet at the front of the pamphlet.

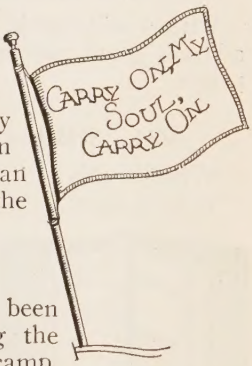
Please put in all that it calls for if you can.

People who keep in touch with what others are doing get along best.

See direction on the blank sheet itself about where to mail it.

IX. WORK YOUR PLAN, OR CARRY ON!

Now that you have planned your work, do not fail to "work your plan!" You will succeed best if you and your group do things together. See pamphlet number 2, pp. 25-28, entitled "Carry Out the Group Program that has been Planned." "Carry Out" does not mean carrying it out the back door into the waste basket!



1. THE SIX GREAT QUESTS

Some groups in local churches have been interested in a plan for interpreting the Quest which has been used in summer camp. Young people following the Christian Quest in a summer camp were organized into six groups, the six groups being gathered around six great ideas in connection with the Christian Quest. A description of this plan is given in Appendix B to this pamphlet for those who would be interested. See page 17.

2. THE CEREMONIALS

The experience of recent years has made it clear that there is a very valuable place for the use of ceremonials in work with youth. This idea can be overworked, of course, and ceremonies may become quite lifeless and ineffective, but when properly used they contribute very much to the appeal of any ideal and the building of character. In Appendix C certain suggestions are given as to ways in which ceremonials may be developed in the group itself.

3. USING THE WORSHIP ACTIVITIES

In the morning session of the department, in the evening session of the society, or discussion group, or at some other gathering, the young people will be engaging in some worship activity. It is suggested that these for some time might center around the Christian Quest. In *The International Journal of Religious Education* for September, October, and November, 1928, suggestions are given for worship programs around the Christian Quest. Every group will want to make some contribution to the development of its own worship program. The Journal may be secured from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, at 20 cents per issue, or $2.00 per year.

4. THE CHRISTIAN QUEST THROUGH DRAMA

The use of the dramatic appeal is just recently coming to its own in the life of the church and particularly in work with young people. A dramatic presentation in the form of a pageant has been prepared and was used in the summer of 1927 in the International Camp Conferences as one way of interpreting the Christian Quest. It is suggested that any group might find it helpful to secure this pageant and to prepare for putting it on at some gathering. It would be well to use it as a way of introducing the challenge of the Christian Quest to the whole church congregation or to a community. The name of this is "Youth's Quest." It is published by the Powell and White Company, Cincinnati, Ohio and can be secured through your denominational publishing house, or directly from the publishers. The price is 40 cents.

5. THE QUEST RUNNING THROUGH ALL OF LIFE

A plan that might be followed is to have the groups or classes of the departments enter in a friendly way into a

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modified form of competition. They might follow the plan of taking an account of the way in which each group participates in the whole enterprise, along such lines as attendance, punctuality, securing new members, value and effectiveness of the worship service put on by the group for the whole department, contribution of the group to social events, the thoroughness with which the charting was carried out, the extent to which the members of the group use the charting interview form for checking up their own progress, and in other ways. If this idea is used it should not be with the competition as the important element. For example, if a group competes with its own previous record it is better than for them to compete with other groups.

6. THE QUEST IN OTHER CHURCH ACTIVITIES

In some cases the Quest ideal will enter into the thinking of the church so that the minister will want to preach some sermons on it, introducing it to the whole congregation.

In the *International Journal of Religious Education* for October, 1928 suggestions are given as to a Christian Quest social or party.

Again, after a group of young people have had their own development charted and have been facing the ideal of the Christian Quest in worship services and dramatic and other activities, they may want to follow it up further in some of their study courses. For example, they may be concerned with such questions as "How can I find the best physical health?" "How can I find the best education?" "What about my quest of a life work or a quest of a life partner?" "What is the meaning of being a citizen?" "If we went forth on the quest of a Christian community what would happen to the newspapers, the recreation, etc. of our community?" "What about the quest for a temperate and law-abiding community?" Good courses are suggested in pamphlet number five "Program Suggestions for Group Leaders." Young people are more and more getting together to discuss their own problems. From the standpoint of going forth on a Christian Quest, there are many problems along the lines suggested above and others that can be discussed helpfully. Further courses units will be recommended by the leaders in the denominational or interdenominational agency.

X. FINALLY, FORGET NOT THE "REPORT OF EXPERIENCE"

You will find a blank form for such a report at the last of this pamphlet.

Turn to it now and read it all through. Read it again.

You see the idea that is behind it, of course! It is simply this: **You and your group** are to assist in re-writing these materials the next time that they are revised. The committee wants to enrich these materials from year to year by adding to them the results of experience from chosen leaders all over the land. You are one of them. So, be sure to send in the report **for each pamphlet.** The committee is equally anxious to know where the materials **failed** to help you and where they **did** help you. Send in both.

APPENDIX A

INTRODUCING THE CHRISTIAN QUEST TO A GROUP

How It Was Done in an Actual Group

1. The Question is this

"If I were up before a group of average, mine-run church leaders of youth, with these program materials in my hands, **how would I interpret them** so that those people would 'get' what I was talking about?" A fair question! Here is one answer, but only one. Use it. Devise a better one. Let it stimulate your thinking. Try out various methods, **and write the committee about them!**

2. The Situation was this

This is an account of an actual experience in interpreting the Christian Quest ideal and the materials prepared by the Committee to the sectional conference of young people's workers at a state Sunday-school convention.

Scene—Auditorium of the First Presbyterian Church in a North Carolina city.

Time—Late April, 1927.

Stage Equipment—One blackboard, with a tendency to keep on revolving when you turned it from one side to the other. Chalk, one-half piece. Eraser.

Dramatis Personæ—One Chairman. One Song Leader. One Discussion Leader. A group of men and women, mostly from small country communities and average-sized towns in the southland.

3. The Procedure was this

While some announcements were being made the discussion leader drew on the blackboard a rough partial draft of the Chart of Individual Growth as follows, omitting, of course, at that time the check marks (x's and o's) that appear on it as given here.

	1. Bad	2. Poor	3. Medium	4. Good	5. Excellent
1. Health			o	x	
4. Vocational Activities		o	x		
6. Recreational Activities	o			x	
7. Sex, Parenthood and Family Life			o	x	
11. Specialized Religious Activities	o				x

(x is score of girl referred to; o is score of boy)

It will be noticed that the topics down the left hand side are only five chosen for illustrative purposes out of the list of eleven.

The leader began the discussion by asking for some woman teaching a class of teen-age girls to volunteer to give some information regarding some anonymous girl in her class whose life and development she knew fairly well. He also asked for a man to perform a similar service with some boy in his class. The discovery of these people elicited immediate interest on the part of the whole group, and after a few minutes a man and a woman were found.

A similar method could be used with boys or girls each taking an anonymous companion. The attempt to score an unknown companion fairly usually sobers a group and is itself an education in the meaning of the chart.

The woman was taken first and asked to decide where the check mark for her girl would be in the various items given above. Each item was explained sufficiently so that she could decide with fair accuracy where the check mark would go. While this was being done the man was asked to keep his boy in mind so that he could give the squares in which to check his boy without going over a second time the various items in detail. The girl was checked with an X and the boy with an O, so that they could be easily distinguished.

4. The Result

In the discussion that followed there was an unusually keen interest. The leader did not need to make a speech. In the discussion the following facts appeared and were brought out as much by the members of the group as by the leader:

1. The woman admitted that she had chosen a girl who was of unusually high type, and much above the average of her class. She did this because she wished to have one whose life she knew in considerable detail. The man stated that he chose a boy who was about the lowest in his class in Christian living.

2. The above facts emphasized very concretely to all the people in the group the fact that **the teacher or leader in a class cannot deal with the members in the mass, but must deal with them individually.** Each of the leaders agreed that if he or she were charting the other members of the class there would be revealed a great variety. In this way the leaders saw that their task is, or should be, primarily one of **interest in and dealing with the qualities of life in individuals.**

3. The discussion then brought out what would be revealed if such an analysis could be made for **each member of the class instead of one only.**

4. The discussion then turned to **the ways in which these needs might be met.** For example, the one boy in the class who graded as low as possible in recreation, was an exception, but it was agreed

that one way in which to help him would be through personal conference between him and the leader, and also by group recreational activities on a high moral level. It was agreed that most of the members of the groups would make a low score on their vocational interests, and so it was decided that at some point in the program of the group there should be a study of and a discussion of vocational choice. It was agreed that with many of them there would be a very great need for what is called "specialized religious activities," either through a class in church membership, or in some other available way. These facts were brought out by the members of the group.

5. By this time **questions** began to come from the group as to how such an interview could be carried out and the leader explained the three plans which are dealt with in detail in pamphlet 3, of the Christian Quest materials entitled **"How to Study Individual Growth."**

6. Questions then came from the floor as to **the availability of these materials** and it was explained to the group how the materials had been co-operatively created and produced and published. They were given information in regard to denominational offices and the state council where these materials could be procured.

7. The question then came up as to the relationship of these materials to materials already in use such as materials used in organized classes, Christian Endeavor, Epworth League meetings, etc., and it was explained that the materials are prepared in such a way that **they will supplement and enrich any materials now being used** and that they can be used in either of two ways:

(1) As the **sole program materials** of a group that uses no other program materials, supplemented by regular Bible Study Course.

2. To supplement, by their educational approach, **any materials or any program now being used.**

By this time the meeting adjourned.

THE CHRISTIAN QUEST

A Spiritual Interpretation

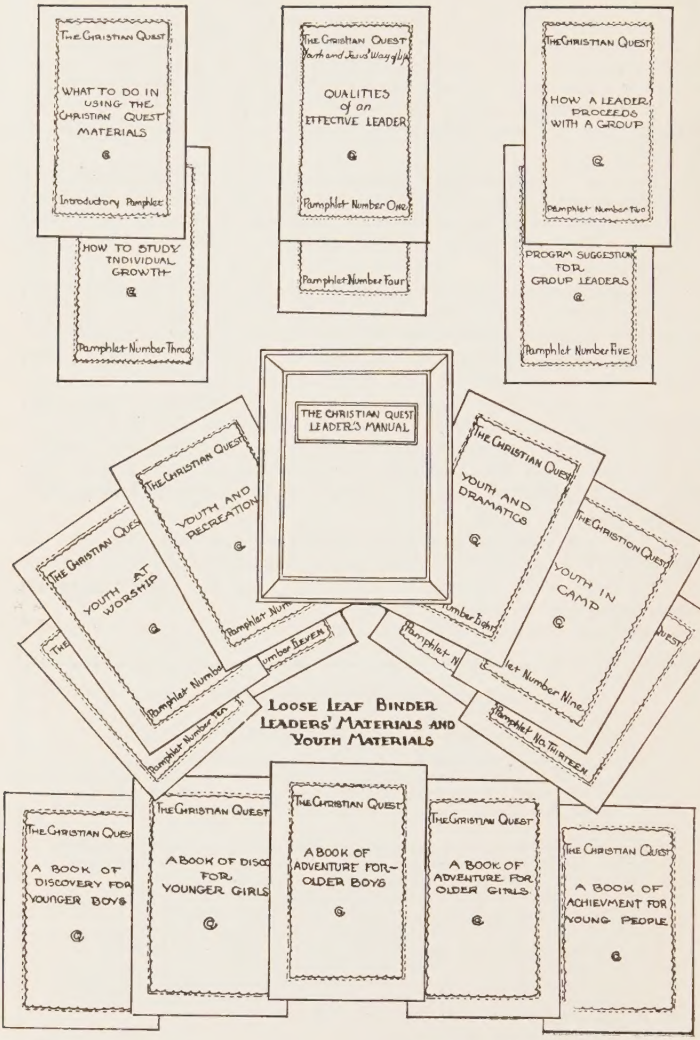
(A suggested quotation for church calendars, journals, etc.)

The lesser quests are in the world of matter, the quest of the flower turning to the sun; of the chemical unit for its predestined mate; and of the planet for the far separated but certain stages in its vast but certain path.

The greater quests are in the heart of man, his quest for the mastery of matter; for what lies always beyond his frontier; for all that science can reveal; for spiritual achievement; for the rugged pathway of the prophet, the martyr, and the constructive rebel; for happiness, even though he mistakenly seek it on the path of sin and crime; for the meaning of life; and his quest, everywhere and always, for God.

The greater quests are also in the heart of God, his creation of a universe that would reveal his will; his sense of incompleteness that led him to the making of man as his child in his own image; his eternal search for men of spiritual insight and of moral power; and, greatest of all, in the Incarnation itself, his quest for human fellowship.

The greatest quest is in a unity of purpose that lies both in the heart of youth and in the heart of God—a united quest for a new and better world that shall come because these two are workers together; for the kingdom itself; and for a city whose builder and maker is God.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Introductory Pamphlet
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APPENDIX B

HOW THE CHRISTIAN QUEST WAS USED IN A SUMMER CAMP

Leaders in the local church will find many helpful suggestions in this account of the way in which the Christian Quest was used to grip the lives of boys and girls attending a summer camp.

The campers were organized into six groups. Instead of calling these by the usual Indian names of tribes, they were given names which had a distinct connection with the Christian Quest. Six subdivisions of the main Quest idea were chosen and given hidden, symbolic, attractive names, as follows:

Iye Akita, or Searcher for **my inner best self.**
Kola Akita, or Searcher for **helpfulness to others.**
Teca Akita, or Searcher for **new discoveries.**
Onspe Akita, or Searcher for **new heights.**
Wowicaka Akita, or Searcher for **unattained truth.**
Wakantanka Akita, or Searcher for **new experiences with God.**

The word "Akita" is used in each case and means "searcher," or one who is on a quest. The campers were glad to be known as "Akitas," or searchers. They became searchers for the "inner self," "for others," "for new discoveries," and "for God," and so on.

You will notice that one group took as its ideal the idea of "Inner Self," another the idea of "Others," etc. This meant that if each group had been sufficient unto itself and had become self-centered as a single group, it would have received the emphasis of, for example, "inner self" but would have missed much of the value of the other five ideas. The whole idea underlying this plan is that the whole camp or the larger group became the active center of things and the camp worked on all six quests. Each group became responsible for interpreting its own idea in worship services, in dramatic presentations, etc., to all the other groups and so to making it a part of the camp life as a whole.

These names were at first a little difficult to pronounce, but the following key was explained on the opening night and the correct pronunciation was given out and drilled upon briefly:

c—ch as in chair
i—ee as in week
a—ä as in alone
n—ng—nasal, like French
o—o as in cold
e—ä as in made

The accent is placed on the second syllable, i. e., Akita—A ke′ ta except for words beginning with wo; then the accent is on the first syllable, i. e., Wo′-we-cha-ka.

The campers used some further names. For example, the term "Wanji," meaning the one who runs ahead, was applied to the president or "chief" of each class or group. "Wicota" was the name used for group or "tribe." "Akita Tanka" was used for the camp director. It means "the great searcher." "Onspikiye" stood for the teachers of the classes. It means the teacher and leader or friend.

These names proved very effective in making camp attractive and, best of all, they carried over into everyday life when camp was over.

The Committee on Religious Education of Youth has included this description of a camp experience so that leaders and young people in local churches may be stimulated to develop original and unique ways of introducing the Quest idea in a local church.

APPENDIX C

USE OF CEREMONIALS, ETC. IN THE CHRISTIAN QUEST

This appendix is not intended to provide a group of fixed ceremonies and other materials to be used in connection with the Christian Quest. Rather, the committee has inserted here a list of questions that are intended to stimulate the original ideas and the creative capacity of groups of youth and their leaders in the development of their own ceremonies. The committee believes that the most valuable results from the use of such ceremonies will come, not from prepared and fixed ceremonies which are handed out by any committee, but from those that grow up in groups of boys and girls and young people.

1. What is the value of ceremonials, symbols, etc.?

Do you as a leader recall any ceremony that made a strong impression upon you some years ago? What was it that gave value to the ceremony? Was it the words, or the ideas, or the organization with which it was connected, or the group of friends with whom you associated in using the ceremony or the ideals and experiences that came to you through the group activity?

When the ceremony got old and well known, what effect did this have upon its value?

Do any of the members of the group belong to organizations that use ceremonies of any kind? What kind of ceremonies do they use? Do the members enjoy them or merely tolerate them? Do the ideals of the ceremonies have value in life?

2. What Ideas Might Enter into such Ceremonies?

What would your group think of opening ceremonies or worship services, etc. that would be built around the six ideas that were used in camp as set forth in Appendix A? You will note that these are:

1. The Quest for Self
2. The Quest for Others
3. The Quest for New Discoveries
4. The Quest for New Goals
5. The Quest for New Truth
6. The Quest for God.

Do these six ideas seem to you to express some of the great ideas that might be included in the Christian Quest?

Do any of them overlap with others? Are there features that you think should be included that are not named or suggested in these six at all?

What other ways occur to you of getting ideas that might be included as parts of the Christian Quest?

How much appeal would there be to your group in having ceremonials or worship services, etc. built around the great heroic searchers of the past? Would it be helpful for one group or for one ceremony or for one worship service to deal with the discoverers and adventurers, such as Columbus, Livingstone, etc., who have opened up new countries of the world? What about another on the great scientists? Another on the thinkers? Another on the martyrs and prophets? Another on the great missionary and other types of Christian leaders? Another on the mystics? Another on the pioneers in social reform and social service, etc.?

What about the pioneers who are connected with the early history of the country in which the young people may live? Or the men and women who contributed to the early history and the achievements of the particular state or province?

What about the great searchers of the denomination to which the young people belong?

What about the unfinished quests of our day? The quests in the field of science? The unsolved mysteries in medicine? The unsettled problems in agriculture? In industry? The unanswered riddles as to the worker and the employer? Or the relationships between black and white people living in one community? Or a way by which nations may live together in a peaceful fashion?

3. What names should be used by a group?

Do the young people of your group like a name with a hidden meaning better, or one with a meaning that is plainly evident?

What names do they now use and where do they get them? Is there a value in having a common name for the whole department or the whole group in addition to special names chosen by the classes or smaller groups?

Have you any instances of boys or girls or young people who have been helped in their life problems by belonging to some organization with a symbolic name? If so, what gave the name its value?

4. Who should conduct ceremonials, worship services, etc.?

Should the pastor do it? Always? Occasionally? Or not at all? Should the superintendent or adult adviser of the department or society do it? Should the president or other elected representative of youth be in charge?

Which has proved better in your experience?

5. How do you create the right atmosphere for the use of such ceremonials?

Does a ceremonial by a camp-fire in the open give better results than one in a Sunday-school room? If it does, why? Have you ever contrasted the results of a ceremonial in the preparation of which all in the group have had some share and interest with one that is brought to the group entirely new by a few persons?

Does the use of lights either of certain colors or dimmed, etc. have any effect upon the value of such a service?

In what other ways have you created a helpful atmosphere?

6. What is the value of an installation service for new officers?

Is there any difference between the leader saying "I welcome you as President or Wanji etc.," and saying, "I name you, or I charge you, or I brand thee as——"

What is the advantage of having the officers accept the responsibility and make a pledge of loyalty? What part should the members have in such an installation?

7. What is the value of having an open ceremonial?

Is there an advantage in having a few sentences that are repeated one meeting after another? How often should these be changed? Who should prepare them? When should they be learned by the members so that they can be used effectively?

8. What is the benefit of an initiation ceremony?

How do you usually receive new members into your group? Do they slip in quietly without any notice being taken of them, or does the leader say, "We have a new member today" giving the name, or does the group itself participate in some reception ceremony?

Were you ever received into a group as a new member in one or more of these ways? What was the effect upon you?

Which would you prefer if you were joining a new group? Why?

9. Closing ceremonial

When your meeting is over, what do you do? How do you break up, or do you just break up and go?

At the end of your class session have you any brief way of closing?

At the end of your social or recreational evening, have you any closing ceremonial? What should be the main ideas in such a ceremonial and who should prepare it?

Season of 1928-29 Date .....

ENROLLMENT OF CO-OPERATING CHRISTIAN QUEST GROUP

Note: In order to secure the best results from the use of these materials the Committee believes that EACH GROUP USING THEM SHOULD BE LISTED IN THE HEADQUARTERS OFFICE OF THE ORGANIZATION TO WHICH IT BELONGS. In this way suggestions can be sent to the group and the group can in turn report its experience for the guidance and help of others. For this purpose this form for such enrollment is provided.

We hereby register the following group as one that is willing to co-operate in using the materials of the Committee on Religious Education of Youth, and in reporting the results.

1. Connection of the Group.

Name .....

Name of Church or other organization .....

(Please give name of group, such as Organized Class; Organized Department; Young People's Society; Hi-Y Club; Girl Reserve Club, etc. Also be specific in naming the church or other organization.)

2. Program of the Group.

We agree to give the materials issued by the Committee fair trial and diligent use by undertaking as many as possible of the plans proposed.

Three Months? ..... Six Months? .....

3. Our Organization.

President's name and address .....

.....

Secretary's name and address .....

.....

Adult Leader's name and address .....

.....

Committees .....

No. of members ..... No. Male .....

No. Female ..... Age Range .....

4. We agree to report to our own headquarters agency the result of our experience in the use of the plans proposed and of any others used by us.

Send this form to the headquarters of the agency with which the group is connected, such as denominational board, or other agency. If such address is not available, send to Secretary of Committee on Religious Education of Youth, 5 South Wabash Ave., Chicago, Ill., **by whom the form will be forwarded at once to the proper office.**

CO-OPERATING GROUPS WILL RECEIVE WITHOUT CHARGE AT INTERVALS SUGGESTIONS IN REGARD TO THE USE OF THESE MATERIALS

REPORT OF EXPERIENCE
of
CO-OPERATING CHRISTIAN QUEST GROUP

Name of Group Reporting .....

Name of Church or Other Organization .....

.....

1. **Getting Acquainted**—Was this done?
   How? What results?

2. **Unifying the Group**—Was this done?
   How? What results?

3. **Setting the Goal**—Was this done?
   How? What results?

4. **Studying the Growth of the Members**—Was this done?
   How?
   Plan I Plan II Plan III

5. **Building the Group Program**—Was this done?
   How? What was planned?

6. **Choosing the Members' Purpose**—Was this done?
   How?

7. **Choosing the Leader's Objectives**—Was this done?
   How?

8. **Carrying Out the Group Program**—Was this done?
   How? What results?

9. **Testing the Results**—Was this done?
   How? What results?

10. **What else** did the group do?

(over)

REPORT ON THE USE OF OTHER CHRISTIAN QUEST MATERIALS

What other pamphlets in this series did you use?

In what ways were they helpful?

At what points did you want some specific help that they did not provide? (Name in detail the sort of help you wanted.)

At what points was the material weak, or impracticable?

Please name those sections in the material that meant nothing to you. Give reasons.

Please describe in detail the ways in which you would suggest that the materials be strengthened.

No. in group ..... Male ..... Female .....

Age Range .....

Time covered by this report .....

President's name and address .....

.....

Secretary's name and address .....

.....

Adult Leader's name and address .....

.....

Send this report to the headquarters of the agency with which the group is connected, such as denominational board, or other agency. If such address is not available, send to Secretary of Committee on Religious Education of Youth, 5 South Wabash Ave., Chicago, Ill., **by whom the form will be forwarded at once to the proper office.**

FURTHER TRAINING FOR LEADERS OF YOUTH

The successful leader of youth is continually growing in leadership capacity. Therefore, it is suggested that, in addition to the diligent use of these materials and of others that may supplement and enrich them from time to time, the devoted and ambitious leader will avail himself or herself of some of the following opportunities for further equipment in leadership:

(1) **The Standard Leadership Training Curriculum** developed co-operatively by thirty-nine denominations in North America. Many of the best leaders cover two units of this course each year in local church, community, or summer schools. Full information can be secured from the denominational headquarters, state or provincial offices, or the International Council of Religious Education.

(2) **Reading of Books.** The lists given in these materials will help. "A book a month" is the purpose of many.

(3) **Reading of Magazines.** All leadership journals issued by the denomination should be used. The International Journal of Religious Education serves the thirty-nine denominations co-operatively (5 South Wabash Ave., Chicago, Illinois).

(4) **Conferences, conventions, and leadership institutes.** Information as to these can be secured from denominational, state, and provincial headquarters.

(5) **Workers' conferences in the local school.**

(6) **Summer schools and summer training camps and conferences.** These are conducted widely throughout the continent by denominations, co-operative councils, and the International Council of Religious Education. Full information can be secured by writing the headquarters concerned.

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Baptist, Ontario and Quebec, 99 Dundee St. E., Toronto, Ontario, Can.
Baptist, Northern (Amer. Bapt. Pub. Soc.), 1701 Chestnut St., Philadelphia, Pa.
Baptist, Natl. Conv., Inc., (Col.), 4th Ave. and Cedar St., Nashville, Tenn.
Baptist, Natl. Conv., Uninc. (Col.), 523 Second Ave., Nashville, Tenn.
Baptist, Seventh Day, Milton Junction, Wisconsin.
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Brethren, Church of the, Gen. S. S. Board, Elgin, Ill.
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Methodist, Free, 1132 Washington Blvd., Chicago, Ill.
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Methodist, Wesleyan, 330 E. Onondaga St., Syracuse, N. Y.
Methodist Episcopal Colored, 123 Fourteenth Ave. N., Nashville, Tenn.
Presbyterian, U. S. A., 423 Witherspoon Bldg., Philadelphia, Pa.
Presbyterian, U. S., Box 1176, Richmond, Va.
Presbyterian Church (Canada), 128-320 Bay St., Toronto, Canada.
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Reformed Church in America, 25 E. 22nd St., New York City.
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The Goal of the Christian Quest

THE goal of the Christian Quest is to weave the strands of Christian motive and purpose into the growing fabric of the ever-present quests of youth. For, go on quests they will, these youth of our day, quests of mind, eager searches of the body, quests for material gain, quests for new achievement, quests for the undiscovered secrets that God always holds beyond the fringe of our present knowledge as a reward for the intrepid pioneer. Shall they go forth on a pagan or a Christian quest, seeking a pagan or a Christian society, finding a pagan or a Christian answer to our problems of race and war and social strife? Shall the quest of their hearts be for a material kingdom, for mercenary success as an end in itself, for mere sensual thrill and satisfaction, for a devotion only to old forms and out-grown ways, or for a fellowship with God that shall be vital and transforming, for the Kingdom of God on earth, for new interpretations of the meaning of the age-old Evangel, for Christian habit in every area of life, and for a society that shall indeed be Christian? Shall they indeed seek first the Kingdom of God? Only the future can answer.